The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

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WEEKLY REVIEW.

—A week of prayer for Foreign Missions has been agreed upon with one consent by all the Churches of Christ throughout the world. The last week of this present month of November has been chosen. The *special* week-day for prayer is Friday, November 30th. Let India join in heartily. She needs the blessing.

—DR. CUST is much better when writing on statistics, than when criticizing Missions. In the last number of the *Missionary Review of the World*, there is a very interesting list of all the Protestant Missionary enterprises in the world. The British Empire supplies one hundred and eighteen societies large and small, and the United States forty-one (some of these being very large). There are twenty German, thirteen Dutch, seven Swedish, four Swiss, three Norwegian, two Danish, one French, and one Russian. It is interesting to see that more than three-quarters of the Missionary enterprise of the world emanates from England and the United States.

—THE *City of New York* and the *City of Paris* belonging to the Inman and International line are the two largest vessels in the world. Their tonnage is 10,500 each. The *City of Paris*, just launched, is expected to be nearly the fastest steamship in the world. They were built in the yards of Messrs. J. and G. Thomson of Glasgow. Nine out of ten vessels in New York harbour are English-built; eighty-four per cent. of the vessels going through the Suez Canal are of British construction; and England is the goods-carrier of all the nations of the earth. Yet with the exception of the United States, she has the smallest standing army of any of the great Governments. Her energies have been more than most nations directed to the channels of peace than of war. "Blessed are the peace-makers," and the peace-keepers, from a commercial point of view as well as in every other sense. The panic-mongers who are fitfully calling for "increased armaments," are the enemies and not the friends of the British Empire.

—THE *Baptist* very properly points out that large or small gatherings are not in themselves proofs of the faithfulness or non-faithfulness of delivery of the Gospel message. The Gospel may draw immense congregations sometimes in some places, as at Mr. Spurgeon's Tabernacle where six thousand gather every week. But on the other hand there are preachers quite as faithful as Mr. Spurgeon, who have to lament "Who hath believed our report, and to whom is the arm of the Lord revealed?" The thing to do is to keep straight on with the preaching of the pure unadulterated Word of God irrespective of large or small congregations.

—*Culture* speaking of the work of Keshub Chander Sen says, "the success which attended his indefatigable labours tended sensibly to check the spread of Christianity." This is true in so far as the fact that in all preaching of the Gospel many minds are brought into the condition of being "not far from the kingdom of God," and Brahmoism offers a false security for such. But to be just outside the kingdom is to be lost. When a ship goes down all on board are either lost or saved; there is not a third party of those who are neither lost nor saved.

—THE *Northern Christian Advocate* says of the North American Indians in the United States, "Our annual Indian appropriation of $273,000,000 (including what it costs to fight him) would pay for supporting the entire number, adults and children, in the best colleges in the country." It advocates a more brotherly treatment of the Native races, as well as of the large negro population.

—UNDER the title of "An earnest student" our contributor A. B. C., has an interesting review in the *Madras Christian College Magazine* of the life of the Rev. Baba Padmanji of Bombay, compiled from his autobiography, which has just been issued in Bombay in the Marathi tongue. Mr. Baba was awakened to see the emptiness of heathenism and the fullness of Christianity while a student at the Free Church College, Bombay. After professing himself a theist for some time, and finding no rest therein, he says:—

"As a gardener weeds his garden, and sows good seed or plants fruit-bearing trees in the cleared ground, so the Spirit of God was working in my heart ...I began to experience great pleasure in the study of God's Word, and in the instruction relating to it imparted by the teachers from other books. I freely used Scriptural quotations in my newspaper articles and private correspondence. I interleaved my copy of the Bible, and extracted select texts on the blank pages." The effects of this growing love for God's Word were seen not only in the efforts made by Mr. Baba to enrich his mind with its precious truths, but also in the sanctifying effect it had upon his moral consciousness. He felt that the Spirit of God was reviving him. "At first I was greatly afraid of my sins. I felt like Christian in the Pilgrim's Progress in the first stages of his Christian experience. I did not find any satisfaction in worldly comforts. I felt that the food I ate would rise against me in the day of judgment; I feared it would kill me like poison. When I went for a walk on the sea-shore and saw Hindu pyres blazing, I feared I would die, and painful thoughts oppressed my mind at the sight of a corpse carried on the road."

Mr. Baba thus wrote in his diary a month before he openly joined the Christian Church; "I am bewildered by the mysterious dealings of Providence. I do not know why God has placed me in this condition. O God, who desirest not the death of the sinner, why dost not thou draw me to thee? O God, look to me a poor perishing sinner. Do thou attend to the slander of my enemies. People revile me and laugh at me, and misconstrue my aims and purposes. What shall I do, and to whom shall I go? O Lord, I flee to thy wings for shelter. When wilt thou graciously visit me? May the time appointed by thee draw nigh." To Dr. Murray Mitchell he wrote: "I thank God that he has enabled me to see the vanity of this world. Although I have many comforts of this life, I find no joy in them. The burden of my sin and its misery, and the fear of the second death have put away from my heart the love of earthly pleasure. I am always sad and sorrowful, and feel so feeble that I dread the time when I shall be tried with fire. Still I hope that my strength shall be perfected in God, and I will glorify Him in my weakness." The time of trial came, and the fiery ordeal had to be passed through. A religious ceremony with much outward feasting and rejoicing was to be performed in which Mr. Baba had to take the leading part. Mr. Baba at once declared that he would take no part in it, and that the festivities must be stopped. . . . . That whole day and night Mr. Baba spent in prayer and meditation, and he felt that he was like the men in the parable who delayed and lingered, from thoughts of worldly enjoyment and avocations, and refused to go to the banquet. The words, "None of the called shall taste of my supper," then forcibly impressed his mind, and he trembled with fear. He then resolved that he would at once follow the Lord Christ. When this resolution was made, he had peace, and fell asleep.

The following Sunday the resolution was to be carried out. He left the house without anything except the clothes on his person, and started for the Independent chapel. (He was then residing at Belgaum.) At the close of the service he repaired to the Mission House. "I shall never forget that night," he says. The vision of God was overpowering, it was a foretaste of Heaven. He thus writes to a friend at the time—"How I long for my bed! not that I may sleep—I lie awake often and long, but to hold communion with my God. What shall I render unto Him for all his revelations and gifts to me? Were there no historical evidences of the truths of Christianity, were there no well established miracles, still I should believe that the religion propagated by the fishermen of Galilee is divine. The holy joy it brings to me must be from Heaven."

—We sometimes feel obliged to take exception to the extra-laudatory style used by our friend A. B. C. in writing biographical sketches of his friends, and although this, which we consider a blemish, is not wanting in the present instance, one cannot but rejoice to see such an amount of spiritual truth in the pages of the *Christian College Magazine*, which has usually but little matter that is not of a dry literary character. We should be glad to see Mr. Baba's autobiography issued in English.

—It is comforting to know, on the authority of the *Punjab Mission News*, that the Lucknow *Shid Shidan*, whose erratic utterances we have lately had occasion to call attention to, has only "some sort" of connection with the C. M. S. This indicates that its utterances have no official weight, and that we can afford in future to disregard

it. The *Punjab Mission News* says:—"The paper in question calls itself *The Messenger of Light*—but this is hardly the kind of light that India needs."

—A good report of the healthy continuance of the work of God at the Darjeeling Union Chapel was given at the autumnal social gathering recently. The Pastor, Rev. H. Rylands Brown, made a point of the work among the soldiers, for whose spiritual benefit earnest efforts had been put forth, with conversions following. He also alluded with thankfulness to the results which had followed the circulation of a special donation of good literature. Rev. W. B. Phillips pressed home the responsibility of the Church with regard to the masses of the heathen around.

—ACCORDING to the Boston *Christian Witness* Bishop Taylor was to be at his home in Alameda, Cal., where he will remain until about the first of November, after which he intended to return to New York to attend the meeting of the Missionary Board. "It is his purpose to leave for Africa sometime in December. There is no more hopeful field than Africa, and no man better qualified to prosecute the work successfully than the Bishop of Africa—William Taylor."

—A PARTY of twenty Salvation Army officers from Canada, who have volunteered for India, are expected to arrive at Bombay, says the *Indian War Cry*, about Dec. 8th, when "great welcome demonstrations will be held in this city. Shortly after which Commissioners Raheeman and Fakir Singh (Mr. and Mrs. Booth-Tucker) will leave for a tour in the South, accompanied by the Major and the officers selected for service in the Tamil country."

—THE *Free Church of Scotland Monthly* says that

The ordination of the Rev. Dr. Sandilands, M. B., C. M, medical missionary to the Nagpore country, was the occasion of a very solemn and crowded service in Free St. Matthew's Church. The Rev. Mr. Stalker's congregation and its active mission treasurer have supplied the medical and surgical outfit of the young missionary whom they specially send forth. Dr. Sandilands took part in the missionary services in Perth on the 14th September, and is to sail from Liverpool for Bombay and Nagpore on the 3rd instant. The Rev. James and Mrs Gardner will sail for Bombay along with Dr Sandilands on the 3rd instant, to work chiefly in the Wilson Missionary College, in succession to the Rev. A. C. Grieve. The Rev. Dr. and Mrs. Dyer, leaving their elder child behind, are to break their furlough and return to the Santal Mission on the 14th instant. Mr. Campbell, writes from Toondee: "Last Sunday we again received nine families, making eighteen within the month. *Many more waiting for baptism.*" One of the Santal Christians writes there are seventy persons in those eighteen families.

—MR. GELSON GREGSON, now of Bradford, England, reiterates in the *Christian* his appeal for evangelists for the rural districts of India. This time he appeals on behalf of the Gonds, the nearest Mission he knows of to the Gond tribes being the C. M. S. at Mandla, near Jabalpur, about 130 miles from the Gond hills. Mr. Gregson says:—

Here is a district of a million and a half of people without a knowledge of the Gospel, and without missionaries. The need of this and other districts in India is an itinerant evangelist, who will dwell amongst the people, and itinerate throughout the district. Something might be done by churches sending out their own foreign evangelists, and thus increase the missionary forces by a valuable auxiliary of evangelists who might be willing to go on a stipend that would be within the reach of many large churches without diminishing their contribution to denominational missionary societies.

It cannot be too much kept before the Churches at home that there is a field in India for evangelists of this sort.

—MR. HUDSON TAYLOR sailed on October 5th from Canada with a band of fourteen recruits from the United States and Canada for the China Inland Mission. So unexpected to himself was this outcome of his visit to America that he had not brought with him the usual printed forms to put into the hands of candidates. Writing to the *Christian* Mr. Taylor says:

Quite a considerable number desire to join us: but eight others who are accepted are unable to leave immediately, and our time has not allowed sufficient correspondence with the remainder definitely to accept or decline their offers.

This work really originated at the Believers' Meetings held at Niagara-on-the-Lake. I had the opportunity of speaking twice on the subject of Missions there, and then left for Chicago, as previously arranged with Mr. Moody. But Messrs. Reginald Radcliffe, George B. Studd, and R. P. Wilder subsequently spoke on the same topic; and the feeling so deepened that when it was ascertained that £50 would support a lady missionary in inland China, and that £60 would sustain an evangelistic brother, support for eight new missionaries was put into the hands of one of the secretaries of the Conference, Mr. H. W. Frost. In consequence, at Mr. Moody's August Convention I appealed for workers, and obtained three, who represent churches in Pittsfield, Mass.; Detroit, Mich.: and St. Paul, Minn.; and subsequently eleven others from Canada, representing Belleville, Toronto, Galt, Hamilton, and Stratford, volunteered and were accepted.

The expense of the journey to China, estimated at £50 each, has been provided by contributions given at Northfield, Clifton Springs' Sanitarium, and other places, and from the whole proceeds of the sales, at our meetings, of missionary literature. The missionaries now going out have their support promised or provided for the next year, and will correspond direct with the individuals or churches whose representatives they are. From what I have seen of the missionary spirit in the States and in Canada, I feel sure there are many others, who cannot go out themselves to the field, who will be glad to have a representative there.

—THE Lord Mount-Temple whose death we lately recorded was a prominent advocate of Temperance and Social Purity, as well as an open-air preacher of the Gospel.

—MR. ANTHONY COMSTOCK, of the New York Society for the Suppression of Vice, is an energetic foe of evil. Recently, while having a much-needed holiday in the Catskill Mountains, he received information that several thousand copies of an illustrated book of a very objectionable character were about to be printed and issued. He started for New York immediately, and before noon next day he had seized the sheets of thirty thousand books with the plates from which they were printed, including 540,000 pictures. By his prompt action not a single copy of this large edition went into circulation. A week later, Mr. Comstock arrested six gamblers, and seized about 500 dollars' worth of gambling paraphernalia.

—VIZETELLY, the London publisher of Zola's novels has been convicted at the Central Criminal Court, Old Bailey. He was sentenced to a fine of £ 100 and bound over to keep the peace in recognizances of £200 for twelve months. One of our London contemporaries endeavours to excuse the coarse hideousness of Zola's novels by saying that it is better to write in that way about vice, than to have it gilded and sugared, and insinuated, as it is in the novels of Ouida, and others, which are freely admitted into society drawing rooms. We cannot assent to this. Two blacks do not make one white. We look upon both classes of bad books as two steps on the downward road, Ouida & Co. first, and Zola as a necessary sequence in Satan's programme for deluding hundreds of the unwary to their destruction. Another contemporary, specially prepared for Indian readers, has a leader boiling over with righteous indignation against Zola and his English publisher, but whose inner pages are week by week defiled with a serial of such a character that we find it necessary to tear out the leaves containing it and destroy them before placing the paper in our office for reference. We are becoming more and more convinced that the only safe course for Christian people to take regarding novels is to eschew them altogether. They and their households cannot serve the Lord, if such reading is freely admitted into the home. Now-a-days, while religious novels are permeated with the arguments of agnostics and with other forms of unbelief, and worldly novels with vice and intrigue, it is impossible that young people can come scathless through a course of reading which on the one hand suggests infidelity to God and on the other palliates sins against His Moral Law.

—WE agree with the *Liberal and New Dispensation* that "India is to be congratulated on the decision arrived at by Sir Lepel Griffin not to inflict his company on the Nizam of Hyderabad, and we have to thank the Viceroy for the result. We have all along held that notwithstanding the 'chit' he had received from His Excellency and the jubilant attitude of a certain portion of the Anglo-Indian press, it was an open secret, that the presence of the late Agent to the Governor-General for Central India in this country was no longer desirable. Of course conduct such as his could not form the subject of a Government Resolution; but there are wheels within wheels in the administration of the Empire, which, while avoiding public exposure, has yet a method of conveying its displeasure to its officials, that is clearly understood by those for whom it is intended."

THE report of the Bombay European and Eurasian Poor Fund for the past year has just been issued. The Fund claims to have "already done a great deal to check imposition and fraud, and might accomplish still more, if all those who wish to assist the poor around them, and yet have not the opportunity of making the necessary enquiries themselves, would *subscribe to the Fund*, and then make it their rule to refer to it all *unknown* persons who apply to them for aid. In this way many have adopted this Fund as a medium of relief, and have refused to give money to those who go begging from house to house. The committee will attend to any case sent to them, and desire that it should be again stated that if through this Fund, or some such channel, relief were given, much waste and imposition would be avoided."

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FAREWELL MEETING PRIOR TO MR. GLADWIN'S DEPARTURE FOR CEYLON.

"It is not by might nor by power" but by the Spirit of the Lord of Hosts that great things are accomplished in His work. This seemed to be the leading thought which ran through the meeting held at the Home of Hope, Bombay, on Tuesday night. It was an interesting gathering, and one that will bear fruit in the time to come. A number of friends were gathered to bid God-speed to one who has long and devotedly laboured in the work of God in their midst, on his departure on an Evangelistic and Gospel Purity Mission to Ceylon. Some old friends were there who had fought side by side with Mr. Gladwin in many a battle, and some young recruits were there too, who with freshness and zeal are pressing into the ranks of the army of the Lord.

Mr. Alfred S. Dyer in opening the meeting, after reading the 103rd Psalm, spoke with great thankfulness of the work which the Lord has done through Mr. Gladwin in the past, and confidently looked forward to the results which in the assurance of faith he felt would grow out of the work which God would do by His servant in the future. He felt that it was in answer to Mr. Gladwin's prayers that he himself was led to come out to India, and that the train of circumstances was laid which under God's blessing led to the condemnation of the system of licensed vice by the British Parliament. He rejoiced in the years of pleasant and helpful fellowship which he had enjoyed in working with Mr. Gladwin, and believed that God would spare him still, and use him for His glory, in the tours he intended to make thoughout India as well as in Ceylon.

Mr. Gladwin in a few earnest words said he never felt less prepared for any work he had ever undertaken than the one now before him, but he relied on God He referred to some of the many answers to prayer which the Lord has granted him in his labours, and speaking of one letter which led to the bringing out of an earnest young worker from England, he said that every word of it was written on his knees. He recalled the command of an officer in the American war who said "Fire on your knees, you are less exposed to the shots of the enemy, and you can also take a surer aim." He thanked God that in battles for the Lord he had learned to take aim on his knees.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The Rev. H. C. Stuntz quoting these words went on to speak of the difference between God's methods and man's methods of working. How feeble, how weak, how despised by the world, are often the instruments that God uses, and yet how mighty He makes them, and what great results are achieved. It was so in the passing of the resolution of the House of Commons which condemned the licensing of sin in this country. God used weak instruments, judged from the world's standpoint, but the great work was done.

Others who were present spoke of blessing and help which they had received through their acquaintance with their friend who was leaving Bombay for a time, and instances were given of efforts that had been commenced in answer to his prayers. Mrs. Briggs who was led by God to open the work at the Temperance Hall, Colaba, which has been to the blessing of very many souls, said that it was in answer to Mr. Gladwin's prayers and through his influence that that work was begun.

One lesson must have been deeply impressed upon the minds of all who were present—the tremendous power that there is in believing prayer. They who by prayer "move the hand that moves the world," though they be unable to take any other part in the conflict, are doing as great a work as the strongest soldier in the fore-front of the battle. Let God's remembrancers take courage and more and more use this power which He has placed in their hands.

A BIBLE-LESS GOVERNMENT.

It is stated in a telegram from Rome that the Pope has sent instructions to all the Roman Catholic Bishops throughout the world to continue the agitation for the restoration of the Temporal Power. We suppose that it is owing to this that the *Bombay Catholic Examiner* has been filling its columns week after week with denunciations of the Italian Government, and calling for the reinstalment of the Pope as Governor of Rome. Listen to an Italian paper speaking on the times when the Pope was Governor of Rome, and ruler of the Papal States. *L'amico di Casa Almanico Populare* published at Turin gives the following statistics regarding (1st) the terrible immorality, of the Roman States when the Pope reigned over them.

BIRTHS.

	Legitimate	Illegitimate	Legitimate		Illegitimate
London	75,097	3,207	24¼	to	1
Paris	19,921	9,707	2 1-19	„	1
Brussells	3,448	1,833	1⅞	„	1
Monaco	1,854	1,760	1	„	1⅛
Vienna	8,821	10,360	1	„	1 1-6
Rome	1,215	3,160	1	„	2⅔

Rome, therefore, as regards the standard of illegitimacy, is six times worse than Paris, and sixty six times worse than London. Cardinal Manning calls London a "sink of iniquity" because it is nominally a Protestant city. What has he to say about the "holy" city of Rome?

In relation (2nd) to murders the statistics are equally unfavourable. Here they are taken from the same source:

MURDERS.

			Proportional average.
England has	1 in	178,000 people	1
Holland	„	163,000 „	1 1-5
Prussia	„	100,000 „	1 8-10
Austria	„	77,000 „	2 1-7
Spain	„	4,113 „	44¼
Naples	„	2,750 „	64 4-5
Roman State	„	750 „	237½

The present Pope has been trying to win over the young Emperor of Germany to a support of the Temporal Power, as it is called, but he has miserably failed. The young Emperor is reported as being "deeply annoyed" at the proposition. Count Herbert Bismarck has also had an interview with the Pope in which he plainly told him that "any acknowledgment of the existence of a Roman Question was manifestly impossible."

Mr. Moody's boys' school at Mount Hermon, Mass. has 318 students and over 300 had to be refused. His school for girls, has an equal number of students, and over 400 had to be turned away. The staff of teachers for both schools numbers sixty.

Sympathy with Mr. Spurgeon in his action in the Down-grade controversy was expressed in a resolution passed unanimously at the annual meeting of the Baptist Convention of the Maritime Provinces of Canada—Nova Scotia, New Brunswick, and Prince Edward Island—representing some forty thousand members of Baptist churches The meeting recorded the high esteem in which they held Mr. Spurgeon, and expressed their hearty sympathy with him in his bold and unflinching contention for the truths of the Gospel.

Epitome of News.

Saturday, November 17.

—Sir Charles and Lady Aitchison left Lahore yesterday for Karachi, whence they sail to Europe A large number of European and native gentlemen assembled at the Railway station to bid them farewell.

—Lord Lansdowne will probably visit Burma this cold season, and open the Toungoo-Mandalay Railway.

—A week or two ago a gentleman left a currency note for a considerable sum on the counter in a hill station Post Office and went down the hill before he discovered his loss. Retracing his steps he asked a Native clerk in the office whether it had been seen; whereupon the clerk immediately produced it. The owner was naturally highly pleased, and offered the clerk a reward of Rs. 20 for his honesty, but the latter replied, "I thank you, Sir, but I am afraid it is against departmental orders."

—It may not be generally known that the law in Rangoon prohibits a cooly carrying a basket on his head, the reason for such prohibition being that the baskets so carried in the streets frighten ponies. A cooly the other day was put before the Assistant Magistrate of Rangoon by the Cantonment Police for carrying a basket on his head The public prosecutor informed the Bench that the police had received orders from the superintendent to take up such cases, and asked for a nominal fine. His Worship fined the accused eight annas. Such a law anywhere would be considered tyrannical; but as the Burman ponies are so *very* timid, the Superintendent of Police has thought it necessary to pass a regulation in favour of the Burman pony, over that of the cooly.

—The London correspondent of the *Manchester Guardian* writes:—"For the first time in the annals of the London University College a lady is putting up as candidate for a professorial chair. The Chair of Archæology, vacant by the retirement of Sir Charles Newton, will be contested by Miss Jane Harrison, whose lectures on Greek art have won for her a high place among the lecturers of the day.

—Miss A. O. Manning, accompanied by Mrs. Scott, paid, the other day, an afternoon visit to the Bai Bikaijee Sorabjee Girls' School in the Fort, which is a branch of the Parsee Girls' School Association's schools in Bombay. At first Miss Manning was conducted through the lower classes of the school, where the girls, dressed in their holiday attire, presented a picturesque spectacle. It was in one of these lower classes that a little girl, on the advent of Miss Manning into the room, mounted upon a chair and gave a Gujerati recitation, which was deservedly much admired. When Miss Manning was conducted to the first class, two of the students, named Miss Veerbaijee Pheroshaw Viccajee and Miss Serenebai Dadabhai Alpaiwalla, were introduced to the lady as girls who had obtained last year the prize given by Miss Manning for writing clever and well considered essays on "Home, its Virtues, and its Comforts." After holding a short conversation with the girls, Miss Manning requested them to write their autographs in her memorandum-book, which they did with the greatest alacrity. Miss Manning and Mrs. Scott then inspected the woollen and embroidery works done by the pupils of the school, and were much pleased. The singing of some of the Parsee wedding songs in a chorus by a large number of girls who had formed themselves into a circle and beat time with their hands was much appreciated by the ladies. Before Miss Manning left she was presented by the president of the committee with the entire costume of a Parsee lady, in-

cluding even the sacred shirt. To the *saree* or outer silk garment was attached a lace upon which were worked in gold thread representations of Oriental natural products and other things which displayed great artistic skill on the part of the pupils whose handiwork it was.

Monday, November 19.

—The Hazara field force under General McQueen has received farewell orders to return to India. This ends the "Black Mountain expedition."

—A new *Manual of Medical Jurisprudence for India*, just published says: In England the suicide death-rate among males is nearly three times as high as among females. In India the suicide death-rate is always higher among the females, while in the North-West Provinces it is no less than two-and-a-half times as high. These are figures that the philanthropist and the legislator should take to heart, the main cause of female suicide in India being directly perpetual widowhood, and the evils and shame connected with that unhappy state of life.

—The mortality from snake-bite in Bombay has been reduced to a mere fraction of what prevails in other parts of this Presidency. In the Sanitary Report for last year just issued, 1,164 deaths are said to have been caused by it, and of this number Bombay town is credited with only 3, while the average of the preceding five years is put down at 4. The figures with which other large towns are credited are:—Hyderabad in Sind, 150; Tannah and Kaira, each with 86; Ahmedabad, 85; Shikurpore, 83; Kurrachi, 81. According to the Sanitary Commissioner, Mr. Hewlett, the danger from snake-bite increases greatly during the rainy season, while it is diminished in the cold weather.

—*Melbourne Punch* recently published a cartoon representing a European girl in the clutches of an opium monster. The opium monster wears the head of a Chinaman. We thought (says an Australian contemporary), as we looked upon the picture, "Verily, there is a God that judgeth on the earth." It is not so many years since we forced opium on the Chinese people by fire and sword, despite the protest of their rulers. Now we have cause to complain that they are debauching our girls with the drug we forced upon them. Curses have come home to roost more quickly than anyone could have anticipated.

—The number of Native Christians in attendance at the Lucknow Christian *mela* held last week was as follows: Lucknow, 200; Cawnpore, 126; Hurdoi, 46; Roy Bareilly, 44; Bahraich, 40; Unao, 36; Sitapur, 34; Gonda, 32; Barabanki, 20; Lakhimpur, 15; Allahabad, 9; total, 602. The number of missionaries and zenana workers present raised the number to 650. On Sunday an experience meeting was held lasting nearly two hours. Two adults, a Hindu and a Mohammedan, were baptized. The outlook for missionary work in Oudh was never so good as at present.

—Bishop Thoburn writes that he expects to leave Brindisi on the steamer bringing the English mails of November 30th. This will bring him to Bombay about December 17th.

—We are pleased to learn that the Rev. Dr. J. L. Phillips of the Free Baptist Church, well known throughout India, has accepted the pastorate of the Union Church at Simla for a three years term beginning March 1st, 1889. Dr Phillips will be welcome back to the land of his birth: the Simla Church is to be congratulated on securing his services.—*Kaukab-i-Hind.*

Tuesday, November 20.

—The Hon. P. P. Hutchins, of the Madras Civil Service, ordinary member of Council of the Governor-General, in succession to the Hon. Sir C. Aitchison, took upon himself the execution of his office yesterday, under the usual salute from Fort William.

—The *Bombay Gazette* says that the statement published by a Bombay contemporary on Friday last to the effect that Government has appointed a committee, consisting of Messrs. Moore and Stewart and another civilian, to consider the advisability of retaining various mamlatdars and "Government servants whose conduct has been brought to light by the Crawford Commission," is wholly destitute of foundation. A similar statement appeared in the Poona papers with an additional "circumstance," that the Government had repudiated the guarantee given by Mr, Ommaney that witnesses who told the truth would not come to any harm. This averment is equally devoid of truth.

—Sir Raymond West, C.S., Judicial Member of H. E. the Governor's Council, who some six months ago proceeded to Europe on leave, returned to Bombay by yesterday's mail steamer. A salute of 15 guns was fired in the forenoon on Sir Raymond's landing at the Apollo Bunder. He takes charge of his appointment this morning.

—The total amount of the sum raised by subscription for the projected Dufferin Zenana Hospital in Calcutta is Rs. 69,850. A valuable site has been acquired, and the foundation-stone will be laid by Lady Dufferin on the 5th proximo. The Viceroy will also be present on the occasion.

—The Hereditary Grand Duke and Grand Duchess of Oldenburg, who passed the summer in Heligoland, are about to start for India, where they intend to remain for four months on a visit to the Duke and Duchess of Connaught. The Oldenburg family is one of the richest in Germany, and the Hereditary Grand Duchess is the elder sister of the Duchess of Connaught.

—Two mission ships are kept going their rounds in England and in France for the preaching of the Gospel. Deeply interesting meetings are constantly being held on board. *The Herald of Mercy* has recently returned from Folkestone, and is being made ready for the winter's work. *The Mystery* is now at Trouville, supplying a great spiritual need there, with an evangelist and the mission crew hard at work among English, French, and other nationalities. Bibles and Testaments have been sold, and given where needed, in large numbers. Thousands of little bags, well filled with a Testament and Gospel books, have again been freely distributed among the troops and seamen who have lately sailed for India and China.

—Captain Cotterell, head of the Salvation Army Corps at Tunbridge Wells, England, is entitled to the £100 reward offered in connection with the Baltic Saw Mills murder. He declines personally to accept "blood-money," and General Booth writes to the same effect. It is proposed to devote the money to some charitable purpose.

Wednesday, November 21.

—The P. & O. S. N. Co's s. s. *Kaiser-i-Hind*, with the outward English mails of the 9th instant, left Aden for Bombay on Tuesday at noon, and the s. s. *Massilia*, for Colombo and Australia, at 1 p. m. the same day.

—On Oct. 31 a destructive fire broke out in the extensive spinning and weaving mills of Messrs. Todd and Higginbotham, Glasgow. Fifteen hundred hands were at work at the time, but they all escaped. The spinning mill, which is one of the largest in Scotland, was completely burnt out, and the engine-house, boiler-sheds, dyeing and singeing houses, were also destroyed. Ninety thousand spindles were burnt, and about 3,000 workers will be more are less affected by the fire. The damage is estimated at 60,000*l.*

—A boat has capsized in the Nerbudda with pilgrims returning from Unkarjee Fair. About thirty lives were lost.

—Dr. Sandford, Bishop of Tasmania, has accepted the post of coadjutor to the Bishop of Durham, and will shortly leave for England.

—The first electrical mountain railway was recently opened for traffic. It runs up the Bergenstock, near Lucerne, Switzerland, from the shore of Lake Lucerne to the top of the mountain, 1,330 feet above it. The total length of the line is 938 metres (1,025 yards) and the gradient is 32 per cent. for the first 400 metres and 53 per cent. for the rest of the way. The motive power is communicated by means of a rope, and for the first time in the history of rope railways it has been found possible to construct the line on a curve. The electricity for working the line is generated by two dynamos each of 25 horse-power, which are worked by a water wheel erected on the River Aar, three miles away. Only one man is required to work the train.

—The Madrid correspondent of the *Standard* says that the Spanish Minister for Foreign Affairs informed his colleagues in a council held recently, that England had proposed to the European and American Governments to prohibit in the Pacific Ocean all trade in arms, dynamite, and explosives, and in all kinds of alcohol, in the interests of civilisation and humanity. The Marquess Armigo stated that the United States had declined to assent to the British proposal. Spain will assent if other nations do so.

Thursday, November 22.

—Canon Wilberforce was recalled from the Continent by the illness of Lord Mount Temple; but he was too late to see his lordship alive. The Canon has been suffering from fever, and he has returned to the Continent, to join Lord Radstock at Vienna and Wiesbaden.

—A somewhat extraordinary disclosure was recently made at Aberdeen, when the Austrian vessel "Dub" arrived at the port loaded with bones for manure. The captain stated that she got her cargo at Alexandria, and that all the bones came from Cairo. They were supposed to be chiefly the bones of giraffes, buffaloes, antelopes, and camels, but when they were being put on board many complete human skeletons were seen amongst them. The captain refused to ship these, and told the natives that he would have no bones of the Christians. The natives demurred. When he inquired where they got them, they told him that it was the custom for natives to go in large bodies to the scenes of battlefields, and then dig in the trenches for the remains of white men. After collecting the bones they sold them to merchants, who, in their turn, shipped them to various ports for manure. The captain of the "Dub" fears that, notwithstanding the precautions he took when loading, a good many human skeletons are mixed up with the others. Many of the natives, he says, followed the line of the Nile expedition, and brought in large quantities of human remains.

—In opening the new buildings of Sir Syed Ahmed's College at Aligarh on the 20th, Lord Dufferin dwelt on the importance of self-help in the case of higher education. He stated that the Government hoped to stop giving State aid except for primary education, and to leave higher education to the support of the public.

—No tidings of the missing steamer *Vaitarna* have as yet been received. No corpses have been washed ashore, so it is supposed that she has either foundered at sea or is lying disabled somewhere out of the usual track.

—The *Electrician* gives some interesting details of an electric tramcar built by Messrs. Phillippart Brothers, of Paris, and now being run between LaPlace de l'Etoile and La Porte Maillot, of that city, by the Compagnie Generale des Omnibus. The car which, fully equipped and with 50 passengers on board, weighs about nine tons, is fitted with 144 cells of the Faure, Sellon, Volckmar type, divided into four groups of 36 cells each, from which

the current driving the motor, is derived. These cells can in actual practice furnish power at the rate of 40 horse-power effective for six hours. The motor, which is of the Siemens type is placed at the forward end of the vehicle, and runs at from 1,000 to 1,200 revolutions per minute. The speed of the car is regulated by altering, by means of a switch, the grouping of the accumulators, and four different speeds can be obtained. The car is also lighted electrically by means of six incandescent lamps of 10 candle power.

Friday, November 23.

—The total number of deaths in Bombay registered during the week ending Tuesday, 20th Nov., 1888, was 407, being 10 less than the preceding week and 9 more than the week ending the 15th Nov, 1887; 8 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins, 17; Lingayet, none; Bhattias, 9; Hindoos of other castes, 182; Hindoo outcastes, 46; Mussulmans, 107; Parsees, 17; Jews, none; Native Christians, 6; Eurasians, 1; Europeans 1: while the rate of mortality per 1,000 of the population was 22·14. There were 90 deaths from remittent fever, being 3 less than the last week and 9 more than the corresponding week of last year. There were 2 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa, and dysentery was 72, 11, and 12 last week, against 75, 17, and 4, respectively, in the corresponding week in last year. During the week 359 births were reported in the different districts.

—The High Court of Madras has rejected Mr. Ross's application on appeal for a re-trial of the Ross-Morgan case, saying that Mr. Ross's conduct in the matter of preparing the petition was such as might only be expected of a low class attorney not from a gentleman holding the position of a District Judge.

—The Queen of Servia has entered a formal protest against the decree of divorce pronounced by the Belgrade Metropolitan, describing it as an arbitrary measure. The document is addressed to the Greek Orthodox Synods at Bucharest and Athens, to the Holy Synod at St. Petersburg, and to the Œcumenical Patriarchate at Constantinople. It is, however, declared on good authority that none of these will take action in the matter, as the Servian Church is completely independent. The Queen is to receive from King Milan 1,000,000 francs for her private use. This the King's partisans consider a liberal compensation for the loss of her Royal rights and prerogatives. The Queen's protest is treated with scorn by the King's *entourage*.

—The new accelerated Mail Service train between Calcutta and Bombay will leave Howrah every week on Wednesday at 8 p. m. and arrive at Bombay on Friday at 3 p. m., commencing with the 20th February next and will carry first and second class passengers bound for Bombay, and no other passenger. This system is to work for 8 weeks and its continuance in future will depend entirely on the good results of this experiment.

—The rate of exchange is this week 1s. 4.19-32d.

A very interesting conference of United Presbyterian ministers was held a few weeks ago in Perth. Its object was purely spiritual—the deepening of the life of God in their own souls. Mr. Smith of Broughton Place, Edinburgh, presided over all the meetings, which occupied one whole day and parts of two others. As many as 150 ministers attended, and those who were there speak earnestly of the quickening which they received. The example is worthy of all imitation.

TELEGRAPHIC NEWS.

Paris, November 15th: The Revision Committee have decided in favour of the abolition of the Senate and the Presidency of the Republic.

London, 16th: In connection with the nomination of the Governor of Newfoundland as Governor of Queensland, to which Queensland objects, some of the Australian Colonies have asked to be consulted before the nomination of Governors is made. Lord Knutsford (Secretary of State for the Colonies) refuses to agree to this, and points out the danger of a Governor appearing as the nominee of a Colonial Ministry.—Sir J. Gorst, in reply to a question in the Commons, said Government had never recognised the preferential claim of anybody to lease the Burmah Ruby Mines. —At a banquet given at the Hôtel Metropole last night, an address signed by eight hundred and sixty dissenting Ministers in Ireland was presented to Lord Salisbury and Lord Hartington to counteract the Home Rule Address, presented to Mr. Gladstone by the English dissenters.

Durban, 16th: Dinizulu has been arrested in Natal.

Berlin, 18th: Two French pressmen have been expelled from Germany for writing articles obnoxious to the Court.

London 19th: The Empress Frederick and her daughters will arrive in England to-day from Germany. Her Majesty the Queen goes to Queenborough to meet them.—In the case of Hennessy *versus* the *Times*, a nominal verdict has been returned by consent. The *Times* apologises and pays costs.—The *Times* states that Russia has concluded a Treaty with the Corea, whereby the Russian Government assumes protection over the Corea.

Madras, 19th: Kunhi Kannan, Deputy Collector and Magistrate of Calicut, has been found guilty by the Sessions Court, South Malabar, of bribery, and has been sentenced to two years' rigorous imprisonment and a fine of Rs. 3,000. Anandan, a local pleader and brother to the Deputy Collector, was found guilty of abetment, and sentenced to one year's rigorous imprisonment and a fine of Rs. 500. The first month's imprisonment is to be simple.

London, 20th: Mr John Bright is in a critical condition, suffering from bronchitis and extreme weakness.

21th: The House of Commons have rejected Mr. Gladstone's Bill dealing with arrears by two hundred and forty six against three hundred and thirty votes. The majority comprised the votes of the Unionist and two Separatists. Mr. Balfour's Bill for the extension of the Land Purchase Act in Ireland was then read a first time.—The Hon. E. Stanhope, Secretary of State for War, in reply to a question, said that five hundred British soldiers will replace the Black Battalion at Assouan, which has been ordered to Suakin. According to an agreement the Egyptian Government will bear the cost of the transfer. —The Hon. E. Stanhope further said that the British Government had no intention of sending any troops to Suakin.

22nd: The condition of both Mr. Bright and Mr. Balfour is improving.—Sir James Hannen has fined Mr. Edward Harrington, the proprietor of the *Kerry Sentinel*, £500 for contempt of court in publishing an article declaring that the Parnell Commission is a creature of the Government and the *Times* Newpaper. Mr. Harrington declined to follow the advice of his counsel and apologise.—The drought in Australia continues, and a deficit in the wheat crop and in the out-turn of wool is expected.

Dr. J. H. Condon, of Cawnpore, well-known in Christian circles throughout India, arrived at Bombay from Europe on Tuesday last by the Italian mail steamer *Singapore*.

A SUNDAY SCHOOL CONVENTION

Under the auspices of the Indian Sunday School Union will be held in Bombay on December, 19th, 20th, and 21st, 1888. A full programme of the proceedings will appear in next week's issue of the *Guardian*.

Mr. CAINE, M. P., AT BARODA.

Mr. W. S. Caine, M. P, has spent a few days in Baroda, and addressed a large and influential meeting in the hall of the Baroda College. The meeting was called by the secretary of the Baroda Branch of the Indian Temperance Association, the President of the Association, Mr. Fawcett Shaw, occupying the chair. The Dewan Sahib and Mr. Sumputrao Gaekwar, the brother and private secretary of the Maharajah, had seats on the platform.

The majority of the audience being Hindoos whose religion forbids the use of strong drink, Rev. Thos. Evans very earnestly addressed them, urging them not to go into the way of danger, but to keep as far from it as possible. To abstain from the use of *shuraab*, which, he said, by literal interpretation was "evil water" —*shuraab*.

Mr. Caine commenced by thanking the Dewan Sahib and State officials for their presence, and said how glad he was to address so large an audience in English, and how surprised he was to find that the Natives of India had so thoroughly mastered the English language as to speak it so accurately. Mr. Caine then explained the position he took as a temperance reformer, and the willingness of a great many in both the Houses of Parliament to do all in their power to help the people in this matter. His address lasted over forty minutes, and was listened to with the greatest possible attention and interest. It touched upon many phases of the great temperance question, and at the close of the meeting several of high position in the State came forward and made a request that it should be printed and circulated throughout the State, both in English and the Vernacular, they offering to bear all expenses. The Baroda Branch admits Natives as well as Europeans, it has been only five months in existence, but between thirty and forty have enrolled themselves as members.

The officers of the committee are: Mr. Fawcett Shaw, president; Captain E. Lynn, vice-president; and Miss E. Tracey, honorary secretary and treasurer.

COLPORTEUR-EVANGELIST MISSION.

For nearly two years Mr. W. J. Gladwin has employed godly men as colporteur-evangelists. With Bombay as a starting point, they have made extensive tours through India, preaching the Gospel and selling Christian books. Mr. R. M. Leembruggen, at present in Ceylon, is one who has laboured and is still labouring for the Lord in this direction. In order to assist Mr. Gladwin in the management and development of this valuable mission, some of his friends have joined with him to form a Committee for the work, which will also include the business of the *India Watchman* Book and Tract Repository. As Mr. Gladwin will often be absent from Bombay, on itinerant evangelistic work, communications should either be addressed to The Manager, Watchman Book and Tract Repository, Tardeo, Bombay, or to the Rev. W. E. Robbins, Mazagon, Bombay, who has kindly consented to act with Mr. Gladwin as Hon. Secretary.

The work of the Mission to Mahommedans in Bombay, continues to be blessed. The Rev. W. St. Clair Tisdall reports encouraging facts concerning new converts and enquirers.

EXPECTATION CORNER.

Or "Is Your Door Open?"

(Concluded.)

"May I know the meaning of that fine storehouse?" he asked. "The royal crown is above the entrance, so it must, I gather, be of our Lord's building up."

His Guide turned towards it. "It is a Royal Exchange Office, Adam," he replied. "Many a petition cannot be answered just as poor short-sighted people think best. To get according to their prayers would often be their misery. That place is where our Lord Himself considers these applications and changes His grants to what is really most for their good. Some pray for life here, and they get life for ever and ever beyond. Some ask for success and speedy deliverance, and they get disappointments which bring them nearer to Him who will deliver them gloriously *in* trouble, if not always *out of* trouble. Some ask for health of body, and they get health of soul instead, and learn what it is to gain the highest attainable gift of a submitted will, which brings changeless peace, and is worth all the prosperity-gifts put together. Oh, if only people knew all the care that our Lord gives to the exchanges carried on for His own in what is called the '*Commuted Petitions Department*,' they would wonder at His love in caring to do all this for their good with never a failure!"

"And may I yet once more be allowed to ask the name of that more distant store, which has a large and peculiar sort of clock over it, and a sun-dial in front?" said Adam, pointing to a well-sheltered building towards which some empty wagons were being rapidly driven. Over the gates the inscription looks to me like THOUGH IT TARRY, WAIT!'"

"That," said the Guide, "is the 'DELAYED BLESSINGS STORE OFFICE.' Take this glass, and you will read underneath the words:—

> "'*Therefore will the Lord wait,*
> *that He may be gracious unto you,*
> *And therefore will He be exalted,*
> *that He may have mercy upon you:*
> *For the Lord is a God of judgment:*
> *Blessed are all they that wait for Him.*'

"That clock never goes too fast or too slow, and is so constructed that, when the shadow on the dial shows that 'the time of the promise draws nigh,' it sounds, as an alarum, a warning to the messengers to be ready at once for the delivery of the stored blessings, which, the moment that 'the fulness of the time is come,' are sent forth from the gates. It's not always that the petitioners' doors are found open; for delayed blessings too often come as a surprise even to the Lord's constant remembrancers. When they are still found waiting, and expecting after long tarrying, they receive a '*Great is thy faith! be it unto thee even as thou wilt!*' which they are not likely to forget.

"It takes a long time for some pensioners to learn that 'Delays are not denials.' Zacharias would not believe even the angel-messenger who told him the blessing was on its way to his house; and not for many a month was his tongue, tied because of unbelief, loosed to send in the thanksgiving. When the blessings came to the door of Mary of Jerusalem, in the shape of Peter himself, after only a little season of waiting, the very people who had been day and night getting up and sending out petitions for his deliverance would not believe that their Lord had heard them; and while the answer was knocking at the closed gate outside, they cried to the porteress who told its coming, 'Thou art mad!'

"The Romans had been petitioning for three years that Paul might come to them; but there were good reasons why the blessing was delayed. A tumult, a hurricane, and a shipwreck were all put in harness to bring him to their doors, bound as a prisoner; but yet their petition that he might have 'a prosperous journey by the will of God, in order that he might impart unto them some spiritual gift,' was made good as neither he nor they had expected, and in far richer measure for the delay. Onesimus and Philemon were amongst those who found that out.

"Ah! there are secrets of love and wisdom in the workings of the 'Delayed Blessings Department' which are little dreamt of!" added the Guide gravely. "Men would pluck their mercies green when their Lord would have them ripe; but if only they knew the preciousness in His sight of the faith that can wait and can trust in the dark, they would understand more of His words: *Strengthened according to His glorious power unto all patience. Wait, I say, on the Lord!*"

Then they went back into the sunshine, and, leaving behind them the various buildings connected with the "Missed Blessings Offices," passed once again by the royal storehouses which they had seen at the first. A wagon was being laden in the front court by the servants, who were making ready to start It seemed to Adam, from the anxious care bestowed, that some very choice packages were being lifted into it, and, to his surprise, the name of his old neighbour was written in full upon one or two which at once met his eyes.

"Is this your afternoon delivery?" asked his Guide.

"It's morning and afternoon and evening to that pensioner," was the answer. "*Expectation Corner*, we call her place! And our Lord Himself sees so much to each package going out to her door, that you'd think He had hardly any one else to care for. Her petitions! why they come up so fast, that if there were any end to these stores, and if there were many more like her, we'd be going bankrupt! But '*Ask, and ye shall receive*,' is the word here; and '*riches in glory*' don't lessen by giving, and His orders are '*Men ought always to pray and not to faint.*' It's seldom we pass Widow Fulljoy's door that she isn't waiting for us with a smile and a receipt ready, and with arms stretched out for her gifts, and with '*Bless the Lord, O my soul, and forget not all His benefits!*' for her psalm of thanks. A good bit of our work down in that part of the estate will be over soon, I guess, when the widow's place is empty, and her petitions stop coming in."

"So her call is near at hand?" said Adam's Guide, as he glanced at the parcels directed to her.

"Aye, they do say that our Lord has pretty nigh finished getting ready the rooms in His own palace where she is to live royally with Him, and that all her petitions which she has been sending in these years and years will show out in a deal of the bravery that's been making ready for her. She'll not be wanting much more of their ministry, I reckon, who are sent down to minister to the heirs of the Salvation Land!"

Adam glanced at the labels on one or two of the packages which bore Widow Fulljoy's name. On the first—which seemed like a crystal cup containing some precious cordial—was written, "STRENGTH FOR ENDURANCE," and the words were underneath, "*In the day when thou calledst I answered thee, and strengthened thee with strength in thy soul.*" As was often the custom in the sending out of the parcels from the royal store-houses, the petition, in her own handwriting which had claimed the gift, was attached to it as a memorandum, and Adam recognised it in a moment, as he read the words: "*I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only. O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not: until I have showed Thy strength unto this generation, and Thy power to every one that is to come.*"

The next parcel was labelled "VIEWS OF THE HEAVENLY CITY AND ITS DELIGHTS." And underneath the label you could read: "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.*"

"Ah!" said the Guide, "she will have a rare time, with those views—'the evidences of things not seen.' See there is an autograph note fastened on to the clasp, '*Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.*'"

Another gift drew Adam's notice from its peculiar shape, and from the words of the address; for under the widow's name was written, "*Poor of this world; rich in faith; and heir of the kingdom.*" Its form was like that of an Æolian harp; and even as he looked, a breath from his guide on the strings brought forth sounds of such exquisite harmony that they seemed to Adam too ravishing for mortal ear. He fancied that the chords formed themselves into words which sounded like the echo from a distance of a chorus of voices singing, "*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*"

"She is favoured," said his guide; "'the musical instruments of God,' are still, as long ago, given out to the chosen among His praising ones. The music and the hymns of the royal palace will be echoed around her to the end, until the messenger choirs come down with the royal chariots to her own door, and chant the bridal song for the Homeward procession:—'*Lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away!*'"

Adam quite distinctly read a line or two of the supplication attached to the parcel in accordance with which this gift was sent. "*As the hart panteth after the water brooks, so panteth my soul after Thee, O God. The Lord will command His lovingkindness in the daytime and in the night His song shall be with me.*"

But he might not stay longer. His Guide brought him swiftly back to the cottage which he had quitted to learn so much. There it was! poor and sad-looking enough; but the sunlight streamed in at the window as it had not done for many a day. And on the table where he had left it lay Adam's Covenant-book. The wind from the open casement played among its leaves, and, as he and his Guide came back into the room, the words, bathed in sunshine, glittered into sight, "*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? It is Christ that died, yea, rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ?*"

Then "*The Lord fulfil all thy petitions!*" sounded like a strain of music through the room; and, when Adam turned round, his Visitor was gone.

* * * * *

I wish you could see Adam Slowman as he now is. You would think that Widow Fulljoy, when the royal carriages came down to take her to the palace, which they did before long, had left him a legacy of songs and praising. You would hear from his open door her favourite words ringing out:

> "When long ago I took Thee at Thy word
> My sins were washed away;
> Now for all else I claim Thy promise, Lord,
> As mine for every day!"

If you could look into his cottage, you would see tokens of his Lord's love and thought on every shelf and in every corner, and you would hear of the mercy which had forgiven past doubts and misgivings concerning his

royal Master's care, while he would tell you of how blessings, which he had long missed, had been graciously granted to him. He would go on joyfully to say how, day by day, he looks out for the King's messengers and welcomes the King's store-wagons. He would tell you of the green pastures and still waters outside, to which he has entrance in right of his tenancy on the Redeemed Land, and of his precious pass-key with "*The Lord is my Shepherd*" graven on the handle—the key which before he had allowed to get so rusty that it would scarcely turn in the locks of the gates admitting to different portions of the royal estates. He would tell you of the rich fruits which grow for him in the enclosed gardens, and of the sacred meetings with his Lord's own messenger, nay, with his Lord Himself; and of how, all through, that same gracious Sovereign has heard his petition, and has remembered for him the covenant, and has made it good to him when he has been too weak, and often too short-sighted, to know all its meaning for himself All this he would tell you, and much more. But I must pause.

The thought which has gone into this little story is so clear that its outworking can hardly be called that of an allegory. "*I perish with hunger!*" is, alas! the cry not always confined to the prodigal son. Are there not many of the Lord's own children who, placing their record of reception beside His charters of promise, are constrained to ask themselves whether indeed those promises in their fulness and freshness are still in force, whether the promissory notes on the King's storehouses are still honoured for the procuring of all that they are set forth as bringing down from His hand?

So for us let the clear Psalm note ring out to-day:—

"My soul, wait only upon God:
My expectation is from Him!"

And may the secret of Heaven, confided to the disciples when their Lord was about to leave them in a cold and dark world, be proved as of ever-fresh assurance by His chosen ones, to whom it has been handed down from generation to generation:—"*Ask, and ye shall receive, that your joy may be full!*"

ETERNAL PUNISHMENT.

The whole difficulty, says the *Christian Commonwealth*, seems to us to lie in a fatal assumption on the part of those who wish to make it easy after death for those who live in open violation of God's law during their lifetime. The fatal assumption is that one side of the Bible is literal and the other is metaphorical. In other words, it is assumed that everything that is said about everlasting *life* is to be construed literally while everything that is said about everlasting *punishment* is to be construed metaphorically; and yet there is not the slightest reason for any such assumption. The argument that would limit the meaning of punishment to either the present life or to a special period after death, must of necessity limit the meaning of life in precisely the same way. So that if the punishment of the wicked is to end in some place either in this world or in the future world, then it is evident that the happiness of the righteous will end also. As a consequence of this reasoning, everlasting life is not after all something to be coveted, such as many have been led to believe; for if the word everlasting or eternal can be limited, by a sort of critical jugglery, to a very small portion of time, or a very small portion of eternity, it seems to us that no one need trouble himself about the matter. But we thank God that the Divine Spirit has not talked to us in riddles nor in meaningless phrases. The Word of God is a *revelation*, and in the light of it we are able to thread our way towards the heavenly land, notwithstanding the absurdities which are constantly seeking to blind our reason.

PRIESTCRAFT.

Heathen priestcraft is the same all the world over. Recently we commented upon the fact that whilst the Pope professed to set free a million souls from purgatory on the occasion of his Jubilee mass, he did not give the name of a single one of those liberated as this would have taken money out of the pockets of the priests. Hindu heathenism is just as fraudulent as Roman heathenism. Dr Battokram, who has just lately returned from England with the Gaekwar of Baroda, has been required by the priests of his *panchayet* to pay Rs. 3,000 before they will admit him back to his caste. They use the fact of his having crossed the ocean, as an excuse for extorting this heavy sum from him. If he does not pay it, his life will be made a burden to him. He will be cast out of his present society, and will have no new society into which he can enter.

Once, at the great Romanist Church at Moorfields in London, we heard a Romanist Bishop expatiating on the "holy poverty" of the Roman Catholic clergy. He made the extraordinary statement that he, as a Bishop, received only £30 a year. But he did not mention that he was also supplied with a grand house, costly furniture, servants and rich food, champagne and cigars. The "poverty" of all except a very few of the Romanist clergy and missionaries is a fraud. The ex-priest Chinquy well exposes this in "Fifty-Years in the Church of Rome." It is exactly the same with these Hindu Priests and Fakirs. They profess a poverty which is a fraud, in the great majority of instances, there being enough money extorted by them out of the nervous superstitious fears of the people of India, to carry on the Government of the country, and to pay the whole cost of missioning India from end to end in addition.

LOOK ON THIS PICTURE AND ON THAT.

Under the heading of THE DOWN GRADE the *Richmond Advocate* has the following:—

"Dr. Arnold, of Rugby, was broad in his religious opinion. His son, the late Matthew Arnold, was a cultured pagan. On the death of a child he was found reading for consolation a stoic writer. And his son is a dude, gambler and spendthrift. Each educating downward."

Grace is not hereditary, but believing parents who make the salvation of their children a matter of urgent importunity at the throne of grace, live right lives before them, and deliberately train them for God are never disappointed. This incident is a good counterfoil to the foregoing:—

Years ago a family of four—a father, a mother and two sons—dwelt in a small house situated in the roughest locality of the rocky town of Ashford, Connecticut. The family was very poor; a few acres of a stony land, a dozen sheep and one cow supported them. The sheep clothed them, and the cow gave milk and did the work of a horse in ploughing and harrowing; corn bread, milk and bean-porridge were their fare. The father being laid aside by ill-health, the burden of supporting the family rested on the mother; she did her work in the house and helped the boys do their work on the farm. Once, in the dead of Winter, one of the boys required a new suit of clothes; there was neither money nor wool on hand. The mother sheared the half-grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house," yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Connecticut, to which he preached for sixty-one years; two generations went forth from that church to make the world better. The other son also became a minister, and then one of the most successful of college presidents; hundreds of young men were moulded by him.

That heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D.D., and of Eliphalet Nott, D.D., LL.D., president of Union College.

THE WOMEN OF INDIA.

All the World is a monthly publication of the Salvation Army in London, got up in a very superior style, principally to suit the tastes of the upper-class subscribers to that organization. Mrs. Booth-Tucker, now in India, writes as follows in the October number, of her new sphere of work in India:—

No one could be more surprised than myself when the call came for this new work. Knitting stockings and carrying gruel to old people seemed to me, as a child, the very most I should ever dare to do! Then I began to have a great love and tenderness for the children, and when I first had twenty-five young women in my Training Home, I felt the responsibility was crushing! But all through, even from those early days, I have had what I may almost call a passion for woman. I saw, I felt, I grasped what a woman could do, if she only had the chance and was fitted for it. That has been in all these years my guiding thought, and in taking up this new responsibility I do not feel I am having a change of work—it is only a mighty continuation of the same. In a letter I received a few days ago I noted the sentence, "The women of India need a champion" I yearn to inspire and lift them up—my life-work, therefore, will still be to reach and serve woman.

India is the centre of Asiatic life and an empire of vast population. Not one champion only but many champions are wanted for her women. There are vast untouched classes in this land for whom no one has yet raised a little finger to rescue.

RECENT CONVERTS OF THE AMERICAN MARATHI MISSION.

On Sunday the 4th instant eight adult converts from heathenism were baptised together with their children, being sixteen in all, in the village of Bellapore in the Rahuri district. The pastor of the Church baptised them and the Rev. W. O. Ballantine, Missionary-in-charge of the district took part in the service. These people had been under Christian influences for more than ten years but were finally brought to decide for Christ through the labours of our friend Mr. Sumant Vishnu in that district.

Two generous gifts have lately been made by anonymous friends to the Baptist Missionary Society, one of £1,959 to the Zenana Mission, and another of £2,297 to the general work.

When the widow brought empty vessels to Elisha the oil was poured into them. Bring God the broken vessel of a contrite heart, and He will pour in the oil of mercy.—*Augustine.*

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission—Rev. W. W. Bruere Pastor. Tamil service at 7 30 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder Every evening at 8.
Cowasji Patel Street, Fort, ditto. at 7.
Khetwadi Back Road, ditto at 7.
Chinchpoogly ditto at 6.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m Sunday-school, 4-30 p. m.— Cordial invitation to all.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

Weekly Meeting at the Home of Hope Grant Road Bridge, Tuesdays, 7 p. m.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

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English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, NOVEMBER 24TH, 1888.

NOTES AND COMMENTS.

"Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"

A meeting of Christian men deeply interested in moral and social questions was held in Bombay on Wednesday afternoon, at which it was decided to form a "Gospel Purity Council for India." We believe that the term "Gospel Purity" will be interpreted in a wide sense, and will be construed to include, in its national as distinguished from its private aspect, any law or administrative act which is opposed to the moral welfare of the people. The Rev. H. C. Stuntz, Minister of the Grant Road Church, Bombay, and Mr. Maurice Gregory of Bombay, formerly acting Editor of *The Sentinel*, London, will be the Hon. Secretaries of the Council. Mr. Alfred S. Dyer will be its Chairman. Before long, it may be expected to have correspondents in the principal cities and towns throughout India. The spirit of prayer with which this Council has been initiated, the great blessing which has already attended the efforts of some of its members in public movements, and the determination of the whole of the Council to seek in all its operations the immediate guidance of GOD, justify the confident expectation that it is destined to be an effective instrument for the promotion of righteousness in India, and not least in securing a more righteous rule for its millions, under His ordering and blessing, of whom it is written—"A sceptre of righteousness is the sceptre of Thy kingdom: Thou hast loved righteousness and hated iniquity."

Mr. H. G. Gell, Acting Commissioner of the Bombay Police, writes to us as follows:—

In your paper of the 17th instant, I notice an article headed "Bombay Police." In it you state that a Parsee gentleman who was at your office a few days ago, bitterly complained of the bribery that was necessary in order to get the police sepoys to do their duty when Natives are the injured parties, and gave an instance in which the service of a summons cost him Rs. 10. I should esteem it a favour if you could give me the name of the Parsee gentleman in question, to enable me to find out the policeman who extorted money from him.

If complainants in such cases would come straight to the Commissioner of Police, their complaints would always command attention, and they would greatly assist in putting a stop to such practices should it be a fact that they not unfrequently occur.

We have forwarded a copy of the Acting Commissioner's letter to the Parsee gentleman who is alluded to, and asked him to supply the information asked for. The spirit in which this complaint has been met, appears to be all that could be desired. It will inspire confidence to those who are the victims of police delinquencies, that their representations will receive proper and sympathetic attention, thus conducing also to the efficiency and purity of the force.

At the last Annual Meeting of the Baptist Missionary Society the Rev. F. B. Meyer, gave the four following cases of people personally known to him:

First case.—"A lady spends her time as a governess, and out of the £100 that she earns keeps £50 and gives the other £50 away." Here we have a sister and imitator of the Publican, who said, "Behold, Lord, *the half* of my goods I give to the poor." How few relatives of this "son of Abraham" still survive!

Second case.—"One whose income is £2,000 lives on £200, and gives £1,800 away." Astonishing is the spirit of self-denial which enables anyone thus to part with not only *one-tenth*, but with *nine-tenths* of what is received.

Third case.—"Another, who earns £1,500 a year lives on £100, and gives £1,400 away." God is able to make *all* grace abound, and thus £14 out of every £15 are in this instance devoted to the claims of religion and charity.

Fourth case.—"Another, whose income is £3,000, lives on £250, and gives the balance away." What a balance to part with: £31 given back to God out of every £32 received from Him!

This is as it should be. The custom of giving one-tenth is a Jewish custom. Surely those who know that they have been bought up, body, soul and spirit, by the blood of Jesus, ought to lay by regularly more than one-tenth of His property for His use. All that really belongs to the child of God is a sufficient amount to keep him in good health and strength for the Lord's work. Every pice beyond that is simply in his hands for use for Christ.

Practical Holiness is one of the great needs of the Nineteenth Century. We have the theories preached from a thousand pulpits. All men accept with an easy-going readiness any theory, however exalted, which is not applied to their life. The Fire of the Holy Ghost is greatly admired at a distance by many carnal professors of Perfection, but let it come nigh and begin to burn up the chaff of their sins, and oh! how they wince. Preach the bare doctrine as much as you like, but you must not refer to their cigars, their theatres, their "religious" fancy fairs and their worldliness. At a certain Holiness Conference, a man got up and boastingly said that he had lived a number of months without sin. He was immediately asked if he could state whether the other members of his household shared his opinion of his state. There was no answer.

'Tis the life rather than the lip that speaks;
And a man's greatest utterance is—himself.

ARCHIVE COPY

THE DRUNKARD AT HOME.

दारूबाजाचे घरची भयंकर स्थिति.

The above is the title of a striking illustrated placard which has been issued by Ankush Ramchandra Gadekar, under the patronage of the Indian Temperance Association, Bombay. The chief part of the placard is occupied by an engraving representing a Hindu household. The father is intoxicated and ill-treating his wife. Three children crying complete the picture of misery. It is well that the enormous evil of the Government fostered liquor traffic in ruined homes and blasted lives, should thus be forcibly depicted as an object lesson alike to the rulers and the ruled in this vast empire.

MAN-MADE CHRISTIANS.

THE Rev. Mark Guy Pearse speaking of man-made, church-made "Christians" says, "Who does not know the receipt? Tie up the hands and say: 'Sir, you must not do that.' Tie up his feet and say: 'You mustn't go to such and such places—at least, when you are at home.' Gag his mouth; blind his eyes; stop his ears; cut him off from certain things at which society is shocked, and there is your 'Christian:' a creature whose heart is hungering for the world as fiercely as ever, and whose only evidence of any earnestness is in a constant discussion as to whether there is any harm in a score of questionable or unquestionable things that he desires, and in the sincerity of his complaint that they are forbidden. Can we wonder at the general notion that religion is a thing of hardships and restraints? To present our bodies a living sacrifice to the opinions of religious society is no cure for conformity to the world. This is the only way—a *glad, complete, whole-hearted giving up of ourselves to God.* Then comes the being 'transformed by the renewing of the mind.' Transformed, not from without, but from within."

There is no doubt that if the truth were known, nine-tenths of the worst infidels of the day were, at some time or other of their lives, man-made "Christians." That is to say, they put on the outward profession of Christianity without having the inward possession, and having been shams themselves they reckon every one else a sham. We know many cases in our private experience. Charles Bradlaugh was once a Sunday School teacher; one of his principal followers in London was once a student in a Baptist Theological College. The editor of a Native paper which is full of infidelity from end to end was once a "Christian" catechist, discharged under a cloud. We might multiply cases to almost any extent were that necessary, but we have given sufficient to enforce the principle that the religion of Jesus Christ, is what He says it is, "a well of water" within, "springing up unto everlasting life," and that there are many who put on the outward profession without knowing anything of this inward reality. "The kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it." There are some imitators of Christians who attempt to "sell all they have" without first finding the pearl of great price, Jesus Christ Himself. He describes such in His parable of the man out of whom the devil had been cast, but into whose house Christ had not been received as guest. The man merely reformed outwardly, "swept and garnished his house," and so the time came when seven other devils, worse than the first one, came and took possession of him.

CONDITIONS OF SUCCESS IN SOUL WINNING.

"He that winneth souls is wise," (Prov. xi. 30.) This was the subject of an earnest and deeply important address at the Grant Road M. E Church last Sabbath evening by the Rev. H. C. Stuntz. He remarked in opening that the work of winning souls is the greatest work which man can undertake in this world, and as it is the greatest work it needs the greatest effort that a human soul can put forth. He must needs be wise who would win souls. The speaker felt that in the short space of time before him it was impossible to mention all the needed qualifications for soul-winning, but endeavoured to bring forward some of the most important, and perhaps not most often thought of.

1. The first great essential is a deep personal experience of salvation. Only a saved soul can be a messenger of salvation to an unsaved soul. Only a strong person can help a weak one. Only a man who enjoys the blessing of sight can lead the blind. The blind leading the blind both fall into the pit. As well might a deaf man try to explain the melodies of Handel or Mendelssohn, or a blind man lecture on the prismatic colours as an unsaved person try to teach another of the wonders of God's salvation, of which he himself has experienced nothing. They who have themselves been sinners and who have been saved from sin are the only ones to whom God could entrust this work of bringing others to Himself. If an angel were to come from heaven and speak of the love of God to men, and of the possibility of living a pure and holy life, men would say, "That is all very well for an angel, but in my daily round of business and work it is impossible to live thus." But when a sinner who has been saved from sin goes to his fellows who are still in its bondage, he can say, "I too like you was blind, and God has given me sight; I too like you was sick, and God has healed me; I too like you was a sinner, and God has pardoned my sin;" and the unsaved one seeing the changed life of the saved will feel that there is hope for him also.

2. A deep individual feeling of responsibility for souls. God has placed this burden upon us and we cannot escape it. We must each one of us feel that we are responsible to God for the power which He has placed in our hands to bring others to Him. Not that we must all be pastors, missionaries, or teachers, for "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

But why were these different gifts given? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we *all* come ..... to a perfect man, unto the measure of the stature of the fulness of Christ." We must each one in the sphere in which God has placed us take our part in the work of winning souls.

3. A right conception of what conversion is, and when it may be experienced.

There are many who never win souls for God because they fail on this point. Very many who are sceptical on the fact that salvation is the work of an instant. They do not really believe that *now* is the day of salvation. If we look around us and notice the work of those whose labours produce no real results, we shall find in many cases that the cause of failure lies just here. There are many who, when visited by enquirers, advise them to go home, to study their Bibles, and keep on praying and seeking, and doubtless God will by and bye reveal Himself to them; instead of bidding them kneel down and then and there yield to God and accept His salvation. Such workers have forgotten the story of Zacchæus, who was converted somewhere between the limb of the tree and the ground. He climbed the tree "a sinner," and when he came down Christ spoke of him as "a son of Abraham." He gave good evidence of his conversion in the words, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold," thus making immediate restitution for his former extortions. They have forgotten too, about the Philippian jailor who was going to commit suicide, and half an hour afterward, while the prison was shaking with the earthquake, he was rejoicing in the Lord with his whole house.

4. A definite purpose to win souls. Indefinite prayers for the conversion of the world and of people in general are not the ones to which we see the answers. Earnest definite prayers for particular individuals followed up by effort for their salvation, will be owned and honoured by God. An old lady who was an invalid and unable to go out much kept a prayer list as long as a yard-stick, and prayed individually for each person whose name she had recorded. "O Lord," she would say, "now while I am praying convict that person of sin," mentioning his or her name. Then she would send a tract or a letter, or if possible see the object of her prayers personally, and so kept on in faith and prayer until she saw the person converted. Thus she was instrumental in winning numbers of souls for the Lord. We cannot successfully work for souls unless we love them. We must love them not because they are loveable, but because God loves them, and because His love to us is so great that we must shew something of the same love to others.

5. A prayerful life. Without this any other qualifications we may have will fail. It is on our knees that we get strength for the battle; it is there that God speaks to us and gives us wisdom and grace for His work. We must seek for ourselves full communion with God, more power in His service, and we shall go out to be His ambassadors, to give His messages.

I have been benefited by praying for others; by making an errand to God for them I have got something for myself.—*Rutherford.*

Keep your conduct abreast of your conscience and very soon your conscience will be illumined by the radiance of God—*W. M. Taylor.*

ASK THE LORD FIRST!

At the beginning of the China Inland Mission, Hudson Taylor had ready between twenty and thirty persons waiting to start, but no money for their outfits. The sum required for this, at that time, was between £1,500 and £2,000. So Hudson Taylor determined to issue an appeal to the public, asking for help. It was the first and the last time that he did such a thing. As soon as the manuscript was sent to the press, the whole party began to pray for the money, which came in *before the pamphlets appealing for funds were ready*, and they had to be issued with little red slips saying that in answer to prayer, the Lord had already provided the means.

WHO SHALL BE LEADER?

THE NATIONAL CONGRESS—A TIMELY WARNING.

Mr. D. D. Gilder, Editor of the *Student's Friend*, Bombay, in a letter to a contemporary, utters words of timely warning to the leaders of the Indian National Congress movement. He says that "without going into the question either of the merits or demerits, or of the advisability or otherwise of the Parsees backing out of the National Indian Congress, permit me to draw the attention, through the medium of your widely-read journal, of those most immediately connected with its working, to the very wrong step they have taken in electing Mr. Charles Bradlaugh to represent them in England and to lay their grievances before the British Parliament for redress. Last week I visited a highly esteemed English acquaintance of mine, who is deservedly held in grateful remembrance, not only where the English language is spoken, but all over the world, as a champion of right. When our conversation turned upon the Congress question, he expressed his wish to be present at the forthcoming Congress at Allahabad, as he thoroughly sympathises with a part of the programme; but at the same time he could not help expressing his strong dislike of the choice made of the person to represent the people of India in that august assembly, the House of Commons. He said that the people of England would not listen to Mr. Bradlaugh, in however favourable a light he might place Indian affairs before them; his name is held in such disrepute in England that no one except, perhaps, a handful of his disciples would care even to read his speech in a paper. Being intimately acquainted with a majority of the members of the present House of Commons, the gentleman told me that they would purposely absent themselves on the day he would bring forward an Indian question. When we read in the papers that Indian affairs have now begun to attract the attention of people at home, is it not, Sir, a serious blunder somewhere to have elected as India's representative a person who commands not the least respect of the third estate of the realm? I shall be glad if this letter is reproduced by the other leading papers in all parts of India, and the question of who the representative should be is thoroughly sifted and settled once for all. Professor Stuart, Mr. S. Smith, or the popular advocate of Temperance Reform, Mr. W. S. Caine, who fortunately is in the country at present, would be but too glad to represent the teeming millions of India, if asked to do so, as they have been known to take great interest in Indian affairs. Let the error be rectified before it is too late."

A MOTTO.

Kept *by* Christ.
Kept *in* Christ.
Kept *for* Christ—(Jude i. R.V.)

INTERNATIONAL BIBLE STUDY.

BY REV. J. E. SCOTT, PH.D.

FOURTH QUARTER. LESSON IX.

Sunday, Dec. 2.

Judges ii: 11-23.

SUBJECT:—ISRAEL UNDER THE JUDGES.

I. INTRODUCTORY.

1. *Golden Text:* Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb. 3. 12.

2. *Home Readings:*—

M. Israel under the judges .....Judg. 2. 11-23.
Tu. Godly repentance .....Judg. 2. 1-10.
W. Caution against forgetfulness of God...Deut. 8. 11-20.
Th. Rebellion foretold.....Deut. 31. 14-21.
F. Forsaking God .....Jer 2. 4-13.
S. Backsliding .....Jer. 7. 21-28.
S. Judgment and mercy .....Psa. 106. 40-48.

3. *Memory Verses:* 11—12.

II. HISTORICAL.

After the death of Joshua the children of Israel were left at first without any recognized human leader. In consequence of this they fell into all kinds of unfaithfulness and sin and departed from the living God and did evil in His sight. Punishments came thick upon them and they were spoiled and led into captivity, and they could no longer stand against their enemies. Then the Lord raised up the Judges to direct them, but when the Judges died the people became worse and more unfaithful than ever. So the Lord forsook them and left them to the mercy of their enemies thereby putting their faith to the test.

Milman says "The period of the Judges is the heroic age of Hebrew history. It abounds in wild adventure and desperate feats of individual valour. Personal activity, daring, and craft, were the qualifications which raised the Judges to their title and eminence. They appear in their history as gallant insurgents or guerilla leaders, rather than as grave administrators of justice, or the regular authorities of a great kingdom." Stanley says: "'There was no king in Israel,' there was no succession of prophets. Long blanks occur in the history, of which we know nothing. From time to time deliverers were raised up, as occasion called, and the Spirit of the Lord came upon them; and again, on their death, the central bond was broken, and the thread of history is lost. The office which gives its name to the period well describes it. It was occasional, irregular, uncertain, yet gradually tending to fixedness and perpetuity. The title is itself expressive. The ruler was not regal, but he was more than the mere head of a tribe, or the mere judge of special cases."

The people seemed to be utterly unable to overcome their foes or maintain order and live in obedience to the sacred vows they had, time and time again, order the most solemn circumstances taken, without a bold, faithful leader to guide and govern them. When left alone they fell away and were conquered. "This chapter. (ch. ii.) together with the first eight verses of the next, contains a brief but comprehensive summary of the principles developed in the following history; and an attentive consideration of them, therefore, is of the greatest importance to a right understanding of the strange and varying phases of Israelitish history, from the death of Joshua till the establishment of the monarchy.

III. EXEGETICAL.

11. *Did evil in the sight of the Lord.* They were under the special direction of the Lord and when He was displeased they could not prosper. *Served Baalim.*—"Two forms of worship," says Stanley, "rise above all others,—the two Phoenician deities, Baal and Astarte,—as seducing the Israelites from their allegiance, marked everywhere by the image and altar or the grove of olive or ilex, round the sacred rock or stone on which the altar was erected. Relics of such worship continued long afterwards in the names, probably derived from the periods, both of places and persons. Everywhere throughout continued the traces of the old idolators sanctuaries—Baal Gad, Baal-Hermon, Baal Tamar, Baal Hazor, Baal Judah, Baal Meon, Baal Perazim, Baal Shalisha, like the memorials of Saxon heathenism, or the mediæval superstition, which furnishes the nomenclature of so many spots in our own country."

12. *Provoked the Lord to anger.*—The righteous indignation of the Lord against the sins of idolatry and ingratitude and disloyalty was aroused. It was bad enough for them to forsake the benevolent Diety who had brought them out of Egypt, but it was far worse to do so and follow the impure gods of the land of Canaan. Ashtaroth is a plural word denoting all the female divinities of the country which were worshipped with the most revolting impurities.

14, 15. Because of their idolatrous sins the Lord forsook the people and permitted the marauding bands of robbers to make inroads upon their lands and carry off their property and their sons and daughters, and He helped them not, but was "against them for evil." This was done for purposes of correction.

16. *The Lord raised up Judges which delivered them.*—These were God's vicegerents. They were men of the hour—rose up at the time and were inspired for the occasion. They were usually brave, heroic men who had power to lead the Israelites against their foes.

17—19. *The Lord was with the Judge.* Because of the groanings of the people under the oppression of their enemies the Lord raised them up Judges to deliver them, and was Himself with the Judges, but in spite of all this help, the people "would not harken," and continued their sins and "ceased not from their doings, nor from their stubborn way."

21. *I also will not henceforth drive out any from before them.*—The Lord had borne with them long and had helped them much. It became necessary to teach them a lesson and show them their helplessness.

22. *Through them I may prove Israel.*—The land was not fully conquered because of the unbelief of the people. They could not enter in at first because of this sin, and now enemies were left in their midst because of the same sin.

23. *Without driving them out hastily.*—"Had God expelled all the ancient inhabitants *at once*, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned His worship and in their prosperity forgotten their deliverer." (Clarke.)

IV. DOCTRINAL.

1. There is a natural tendency in the human heart to idolatry. The human has a bearing toward the concrete. After the absence of Moses a golden calf is suggested. When thrown with the objective, tangible, but grossly sensual and corrupt images of Baal and Ashtarte Israel left the spiritual worship of the living God and followed them.

2. The patience of God is remarkable. "He pitieth His children" He "repents" because of the distress of His children. He is moved by the "groanings" of His creatures.

3. He sends corrections to His wayward people. "The Lord loveth whom he chasteneth." "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." He even corrects us by means of those whom He would have us overcome.

4. A people that conquered only through the contrariety of its spirit with that of its enemies must fall when it ceases to cherish that spirit. No one can have power to succeed, who himself destroys his sole incentive to suc-

cess. Hence, Israel could no more be successful in anything. The measure of its triumph with God, is the measure of its misery without Him. Apostasy from God is always like a return to Egypt into bondage. (Deut xxviii: 68.) [Lange.]

V. Homiletical.

1. Men lose the freedom of the children of God when (1) They are no longer grateful to God, (2) Remember Him no more; hence, (3), Attend no longer to the preaching of repentance; and despite of it, (4) Serve idols. (Lange.)

2. God is as true to His threats as to his promises. (Starke.)

3. The judgment affords a deep glance into God's government of the world, showing how He makes all sin subservient to His own power by punishing it with the very evils that arise from it. (Gerlach.)

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

A NEW DEPARTURE-OPEN-AIR SUNDAY SCHOOLS.

To the Editor of the "Bombay Guardian."

Dear Sir and Brother,—Your numerous readers will doubtless care to know how the Native work speeds in connection with the Methodist Episcopal Church at Jubbulpur. Early this year, a missionary spirit was visible in the members of the English Church, and gave rise to the establishment of a native class of boys and girls in connection with our English Sunday School, which still exists. Sunday School work *outside* the English Church has multiplied, until now we have 60 Open Air Scripture Schools in the City and Sudder every week, our 6 workers and their helpers meeting weekly 1,471 boys, 696 girls, and as many adults in these gatherings, 5,000 tracts and 15,000 picture cards have been distributed and Rs. 207 raised locally and by letter for carrying on the enterprise. A new method has been adopted by the workers, and with a view to defend that method from the attacks and misrepresentations that have been made against it, I would invite your readers' attention to the following statements.

It has been said that, as we do not meet in rooms, and fall in with accepted views of modern advanced English Sunday School methods, that consequently our work is not Sunday School work. The new plan, however, like many others which have been so successful in the world, is merely a revival of an old time method, a revival in fact of the Saviour's way of teaching when on this earth. The time and conditions in which the Great Teacher lived, were such, that He could not—from lack of inclination certainly, since He had no lack of means—arrange for any elaborate methods, so He passed by Sunday School libraries, blackboards, ruled class books, and the host of requirements that enter into the composition without really forming a vital part of our modern advanced type of Sunday School. He started work in the open air, in the street, in the fields, in houses, and wherever he could secure an audience. He talked simple truths, emphasized them by object lessons, taken from surrounding nature; and thus laid the foundation of a work which was to last to all time, and become the greatest monument of grace and glory under the sun.

He told His disciples to "go and teach all nations," to "go into all the world and preach the gospel to every creature," and they did so. Many wonder, with Canon Taylor, why there are no more results from Mission work. Without at all agreeing with the spirit of pessimism and fault finding which pervades much of the Canon's criticism, we cannot help thinking that a great deal more result—a moving faster of the Gospel Chariot would accrue from falling back on some old time methods. If instead, for instance, of the needless encumbrances of modern usage—needless, and positively harmful under certain conditions—simple means were resorted to, greater results would be achieved. In the higher and more advanced society of Western lands, the adjuncts which go to complete the equipment of a Sunday School, its choral accompaniments, perfected lessons, elaborate teaching, delightful pictures and blackboard illustration, and twenty other beautiful helps and improvements—are all very nice, very acceptable, very entertaining, and exceedingly commendable. But because they did not exist in the early schools of the catechumens, nor in the Sunday Schools started by Robert Raikes and his contemporaries, were those not real Sunday Schools?

What really is a Sunday School? Is it not *a collection of the same children, meeting statedly for Bible instruction*? And when these conditions are met, are not all the necessary conditions of a Sunday School fully met. We contend that our

Open Air Scripture Schools

are Sunday Schools to all intents and purposes. Our meeting place may be the field, the compound, the roadside, the back of a tank or pond; but we *do meet the children*, and the *same* children, because we repair to the *same* places regularly; and as the houses do not move away, nor the occupants, and the average attendance is kept up week after week, the *same* children must needs appear. That they are the same children is testified to by those who teach them recognizing them, and also by the ready answers given to revisionary questions, with which the regular attendants are thoroughly well acquainted. This regularity is not secured by mere novelty, since novelty soon wears off, but it is obtained by the willingness of the children to listen to a pleasant mode of instruction, which in no way restricts or confines them to irksome and unused methods.

Then, the music of our instruments, the weekly gifts of pretty picture cards, attract regular attendants, since the production of a variety of old cards is sometimes a test applied before new ones are presented.

As much time is gives at each Scripture School as is really given in the most elaborately conducted English Sunday School. No time is wasted on superfluities of any kind. Singing, teaching the Catechism, including the Ten Commandments and the Lord's Prayer, hymns, reading and explaining scripture truths &c. are attended to. All this occupies about half an hour—as much time as is actually given up to teaching proper in English Sunday Schools. *We keep a register of numbers*, because we find the people object to our writing down the children's names They are extremely ignorant, and believe that when we write down their children's names we are using *zabardasti*, and hence, out of consideration for their ignorance and mistrust, we have adopted a registry of numbers.

We have superintendents, a superintendence which some Sunday Schools in Western lands would rejoice to have. Frequently a M. A. superintends, while two teachers of special qualifications emphasise and illustrate the truths of the Gospel.

It has been urged that we do not meet under a roof. We have no objection to carry an awning with us, under which to gather the children, but we see no reason for it. We believe that a solid roof over our schools in session, would not add one iota to the earnestness of the teachers, or to the benefit the children derive. Are not the children noisy? Not more noisy than they would be if we had a covering over them, or if they met in a room. After a while we hope to see them quieter, but it will not be a room or a roof that will do it. When by example and precept, we shew them the beauty of good behaviour, they will learn to behave as English children do.

We are going in for blackboards, as some of our friends think our teaching will be better illustrated. A portable picture on one side of a thin deal board, covered on the other side with oil cloth roughened for chalk drawings, will serve all our purposes. Then we have no objection to carry about a *small Lending Library*, only that at present, the children have not learned enough truth to admit of our trusting them with books and pamphlets. When we have got them thoroughly imbued with morality and sound Bible teaching, we shall start the Sunday School Library. All things considered, we believe we are on the right track, though heavier travelling organizations are left behind, and question our right to run in the race disencumbered of needless impediments.

An outcry of disapprobation and astonishment has been made at the *surprisingly great numbers* we collect. But why should indignation be wasted? We do not report *one-half* of the numbers who actually attend all our weekly gatherings. And other people can report just the same results if they will adopt the same instrumentalities. Of course, it means hard work, knee work, muscle grinding, much using up of adipose tissue if any exist at the start, handsful of thrown mud, with an assortment of stones sometimes; and frequent disappointments. But on the whole welcome recognition, kindly reception and the prospect of good results to follow. We feel we must bestir ourselves. *India must be converted*, and we must be in a hurry, or the work will never be done. At past speed rates, it will take a million years to convert India.

Our street preaching to adults is regularly attended to, in addition to the teaching—but our hope is in the little ones, who will be the men and women of the immediate future. We do not wait until they come to us in tens and twenties; we prefer to obey the command Go. We leave results in God's hands. We sow the seed, constantly, carefully, and in faith, and leave results to God. We condemn no one's methods, and we would ask the same charity of others. If the work is not of God, it will fail; but as long as we have Jesus as our Great Exemplar, and behold his command we intend to follow on. Results encourage us. Thus far hath the Lord helped us, and we trust that He will continue to lead us right on. To God be all the praise both now and for ever. Amen.

M. Tindale, Pastor.

AN AMERICAN VISITOR.

Rev. M. V. B Knox, Ph.D., a prominent member of the New Hampshire Conference of the M. E. Church (U. S. A.), is spending a few days with Rev. H. C. Stuntz, Grant Road, while seeing the city and looking into the workings of various Missionary Societies. Dr. Knox left America in June, and has "done" Great Britain, the Continent, Egypt and portions of Palestine already, and intends looking through India, and peeping in upon China and Japan on his return. He will preach in the M. E. Church in the Fort on Sunday morning (11 o'clock) and at Grant Road at 6 p. m.

There are only half a dozen things in the world that are impossible to the man who really believes. You will see Mr. Bigfaith—how he goes into the field where church work is to be done, and he does not stop to see what can be done, but he throws his shoulders back, and, with the sickle in his hand plunges right in. You see Mr. Littlefaith; it takes all day for him to grind his sickle, and it is night before he is ready to begin.

PASSENGERS ARRIVED

Per P. and O. Str. *Peshawar*, Nov. 19:

From London—Mrs Huntley Viscount Galway Viscountess Galway Mrs Stacey and two daughters Mr Slader Mr T N Allen Mr S A Arthur Mr H A F Currie Mr W R Williams Mr A B Gale Mr W T Eldridge Mr R W Western Mr C D D Wilson Mr MacCarthy Mr E Mawson Mr Trapmann Mr B Heaton Mr A Pointon Mrs Wrench and child Mr and Mrs Hemingway Two Misses Hemingway Mrs Fretwell Mr and Mrs Miles and two infants Mr F Mercer Mr H S Johnson Mr W H Lucas Mr Dewhurst Mrs Cripps Mrs Merewether and child Mr A P Standen Mr C gswell Mr James Ray Mr Maxwell Mr De Brett Mr and Mrs C W Allen Mr J Thomas Mr G Pointon Mr Parkinson Mr W Simpson Mr J Barnes Mr D H Duncan Mr F C Bower Mrs Dale Mr W Sherer Miss Liddle Miss Douglas Mr Sergeant and Mr and Mrs McCaw.

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From Aden—Mrs Butterworth Mr W R Stevenson Pierre Berinoff and Mr F Fleming.

PASSENGERS SAILED

Per P. and O. Str. *Siam*, Nov. 23:

For London—Mr Spence and 3 children Mr and Mrs Ritchie and infant Mrs FitzPatrick Capt and Mrs Wiffin Mr M M Mula Firoze Mrs Grubb Mr B Batt Mr S F Norton Mrs Widower Sir L Hill Mr Doyle and child.

For Brindisi—Mr C G Gordon Mr F Carver Mr C G Parsons Mr Wutzler and child Mr Whitehead Mrs Fitzgerald.

For Marseilles—Col and Mrs J E Gordon Mr Bouley Mr P W Anketell Jones.

For Gibraltar—Mr E E Dias Mr T Salema Mr S F Messias Mr H F X Cunha Mr F Noronha.

Domestic Occurrences.

MARRIAGE.

WRIGHT—BELCHAM.—Married to-day in the Methodist Episcopal Church by Rev. M. Tindale, assisted by Revs. C. P. Hard and W. H. Grenon were Mr. Hugh Russel Wright and Miss Agnes Belcham. The happy couple left the same night for Calcutta, where we trust all the blessings that make rich and add no sorrow will be theirs in time, and a blessed reunion above in the days to come after life's joys and responsibilities are over.—*M. Tindale.*

TRANSFORMED.

FRITCHLEY—On 21st November 1888 at 12-35 a.m. at Frere Road, Mody-bay. Bombay; Rachel Sarah, the only child of Christopher Paul and Sarah Harriett Fritchley. Aged one year and twenty six days. "Of such is the kingdom of Heaven."

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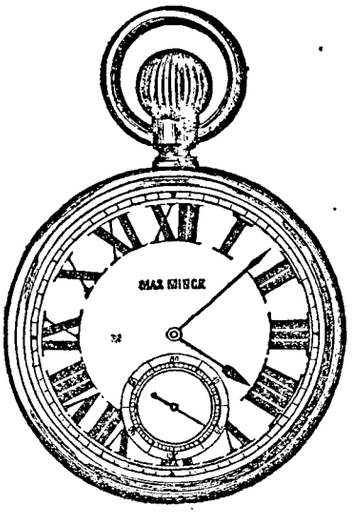

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